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THE Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP AND CHARACTER

IN

RELIGION.

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The Pamphlet Mission.

The Sacred Scriptures.

Though the Bible makes no claim of supernatural origin or authority, and though no claim of this sort made for it can stand the tests of critical investigation, it has a natural sacredness, a human glory and significance, that demand for it a large and tender reverence, and will, not less but more, when all its supernatural belongings have been forever stripped away. It is the grandest contribution which the illimitable past has furnished us of the rise and growth of a religion from the lowest depth of fetichism and idolatry up to the filial piety of Jesus and the inclusive sympathy of Paul. We behold the idea of God slowly purifying itself, till from a nature-deity or a tribal god, who craves the blood of human sacrifice, it grows into "a Spirit; and they that worship him must worship him in spirit and in truth." In the Old Testament prophets we have a series of heroic forms, supremely loyal to their sense of truth and good, and in their lyric utterances furnishing the reformers of two thousand years and more with ready-made denunciations of oppression and misrule, and the oppressed also with an unparellled litany of hope and consolation. And who shall tell all that the Psalms have been, notwithstanding their maledictions, to the toiling, sorrowing, struggling, rejoicing sons of men? If the New Testament did nothing more than reveal to us the figure of Jesus, seen dimly through the mists and vapors of a century of political disorder and religious change, but seen here and here only,—if the New Testament did no more than shrine for us this Galilean youth, so tender in his pity, so awful in his indignation, it would make us all its everlasting debtors. But it does more than this. The figure of Paul is hardly less

unique than that of Jesus. What a man was there! What a great heart of love! Hated by all the rest of the apostles, who would fain have put the new wine of Christianity into the old musty wine-sacks of the priests and scribes, he went out alone with his great hope—not taking counsel with any—to make Christianity a universal faith. Thank God that we have so many of this man's own words; that we know of him by no mere hearsay, but meet him face to face in his own rugged, tortuous speech! But what the Bible is upon the positive side cannot be briefly told. It is not science; it is not history; it is not biography; it is not even suitable for the moral guidance of the nineteenth century man. Joseph Cook says it can be literally translated into life, and this is the sufficient pledge of its divine authority. But can it be so translated? Can the imprecations of the Psalms, the precepts of the Law? Can this sentence, "Give wine to him that has a heavy heart. Let him drink and forget his sorrows, and remember his misery no more"? Can even the precepts of the forever-lauded Sermon on the Mount? This, for example, "Take no thought for the morrow." Translate this into life, and what would become of our great social order, the slowly-ripened fruit of many centuries of human providence? No; it is not for its moral precepts, lofty as many of them are, that we must prize the Bible. It is for its *moral and religious inspiration.* For this is not dependent on the special moral precepts which are inculcated, or on the special theories of religion. The idea of God in the Bible varies widely from first to last, but it is the central idea: "God and his righteousness," the righteousness which is his holiest service. Everywhere there is the glow of worship, and everywhere there is the high demand for purity and justice between man and man. And these are a perpetual inspiration.

The sacred Scriptures: What are they? The Bible being what it is, they cannot all be gathered into the narrow space between its covers. There have been and are other religions besides Christianity and Judaism, and they have had their sa-

cred scriptures, and they have been regarded as supernatural and infallible. Every claim that we have made for our bible they have made for theirs, and in their case, as in ours, the claim is utterly fallacious. But in these other bibles also there are sacred scriptures; sentences of imperial dignity and heavenly beauty. They abound in the Vedas of the Brahmans and the Tripitaka of the Buddhists, in the Koran and the Zend Avesta, in "the four *King* and the five *Shoo*" of China. There are sentences in these Bibles which, for spiritual beauty and moral insight, are not surpassed in any book between the lids of our own Bible. At the same time, so far as I can judge, no other bible in its completeness can compare with the Hebrew and Christian Bible which we call our own. The Mohammedan would not allow it; the Buddhist would not allow it; but from the stand-point of untrammelled reason, not merely from the stand-point of sectarian Christianity, it does not admit of any doubt: the chaff is so much less, the wheat is so much more; there is in our Bible so much more poetry, so much more humanity, so much more naturalness and simple health. Allow for long associations, allow for the "well of English undefiled," as our translation has been fitly called, and still the Old and New Testaments are of all bibles preeminently *the* Bible. There is more intellect in the Brahmanic bible, but there is not so much heart. There is more unity in the Koran, but there is not so much diversity. Our Bible is *the* Bible of comparative religion.

But the sacred scriptures of humanity are not contained in all the bibles of the various religions. Many have had a dream of a new bible made up of the best parts of the different bibles of the different religions. It is an idle dream. Mr. Conway's "Sacred Anthology" is something of this sort, but it is no substitute for the great Bible of the Christian Church. And as an epitome of the sacred scriptures of humanity it is dreadfully imperfect. And any Anthology would be, which should contain only the best of all the accepted bibles of the different religions. There are as good fish in the sea as have ever been caught in

any bible-net; as good words in Epictetus and Aurelius, and Socrates and Plato, though they were never set up as supernatural, as in any bible, Aryan, or Semitic, or Turanian. And what is more, the best that has been written is of more modern date than any of the bibles, than any of the Greek or Roman sages. The sacred scriptures—they are scattered up and down the mighty course of literature from the most ancient veda to the most modern hymn or story. *That is the most inspired which is the most inspiring.* Now it is a sentence of Augustine or Fenelon; now a line of Shakspere or Milton, now a song of Longfellow or Tennyson, now a brave word from John Stuart Mill. I am free to say that the most inspiring word that I have ever read, and therefore for me the most inspired, is the last chapter of a certain novel, which laid a firmer grasp upom my moral nature than any word of man that I had ever read. It was a woman's word. How foolish, then, the thought that we can ever have the sacred scriptures of humanity confined within the compass of a single book. It is impossible. And it is not desirable. Better to pluck each flower of thought or sentiment in its own garden. Even my favorite poems lose a little of their charm, when they have been transplanted into a "Household Book of Poetry," though such a book is amply justified. But as I would not have the true Church universal any thing but invisible, as I would not have all holy men and women parcelled off into one company, so I would not have the sacred scriptures of humanity gathered into one collection. Where they are, there let them still abide: in Old Testament and New, in Veda and Koran and Avesta, in Epictetus and Aurelius, in Homer and Shakspere, in Whittier and Lowell, in Robertson and Channing, in Fichte and Spencer, in Tyndall and Huxley, in Thackeray and Dickens, in Parker and Emerson, and the rest of the innumerable company. Are they not all ministering spirits; all messengers of peace and strength and consolation? Well is it written in the New Testament, "The word of God is not bound." It is not bound to any people or to any time. The heavens are still open; the voice of

the Eternal still goes sounding on. Happy are they who hear! thrice happy they who listen and obey!

"Thou gracious voice, go sounding on
Till all the inheritance be won."

JOHN W. CHADWICK.

The Opportunity of Unitarianism.

A grand opportunity stands open before Unitarianism that is not offered for the occupancy of any other Christian body on the face of the earth. And what is it? It is nothing less than the ability to organize a reconciliation between the thought, the free thought, the scientific thought, the attained knowledge, of the world, and its religious sentiment and life. Does it seem to you anything worth the endeavor of strong and noble men and women? There is a break to-day all over Christendom between the scientific leaders of the world and the instituted forms of religious life. These scientific men will have nothing to do with these old religious forms, and the religious institutions cry out against them as infidel and atheistic and false to the religious life. And yet these men believe in religion, every one of them.

It seems to me, then, a grand and noble work for some church, that is brave and strong enough to do it, to plant itself on such a platform that the thought, the investigation, the science, the learning, of the world can take a hearty and simple stand right by its side, clasp hands with it and go forward with it for the renovation of the world. Why is it that these scientific men cannot permanently unite themselves with one of the instituted forms of religion? For the simple reason—the world has tried it over and over and over again, and the history of religion is only the history of repeated and re-repeated failures—that man has tried to found a permanent religious life on the basis of *a creed*. It can't be done. Why? For the very simple and yet all-sufficient reason that this universe is an infinite universe, and our God, if he is a God at all, is an infinite God.

But we! What are we? Why little, finite, limited creatures here on one of the very smallest worlds in one of the very smallest systems of God's infinity; and we think that we can formulate God, can put infinity into a series of articles, can write down the universe in a church book. Suppose it were true to our little, finite, limited conception to-day, if we grow any it won't be true to-morrow.

Is there nothing, then, that a church can be founded on that is permanent, so that it will not have to reorganize itself perpetually? Yes, there is; and I wish I had a voice loud enough to be heard by every Unitarian in America, and persuasive enough to convince, when I say that this basis of organization, so simple that men have never seen it perhaps, or have not supposed it was sufficient, is simply the basis of *a common purpose.* What is that purpose? The purpose to find the truth of God just as fast and just as far as we can, and out of that truth discovered to reconstruct and build humanity just as fast and as far as we can into the image of the discovered divine truth. Here is a purpose that need never change, a purpose that may form the crystallizing centre for all the intelligence of the world, all the love, all the enthusiasm, of humanity. I would have the Church, if I could have my way, plant itself simply on the ascertained and demonstrated facts of the world. You may place outside that circle of facts, if you please, just as wide a fringe of hopes, of feelings, of emotions, of faith, of aspirations, as you will, only remember that they are hopes, faiths, aspirations—not facts,—and never say that you know anything that you don't know. Stand on the basis of these facts, then, and work out toward the infinite unknown on every side just as rapidly as possible, making new discoveries in these regions and adding them to the facts that are already ascertained. Standing here with our religious sentiment, with our religious hopes, our religious life, we can stand in perfect fellowship with the intellect, the science, the thought, of the world, and we can here lay the foundations for a church that shall be absolutely universal, so far as the intelligence and the inde-

pendence of the world is concerned. I would have Unitarianism, then, occupy a position like this, and stand for the grandeur of such an ideal.

If Unitarianism makes of itself simply a modified or softened form of the old religions, then it has no future. The old faiths themselves are softening and modifying in every direction, and the advancing ranks of the old religions will very soon surround and swallow up our little band, and leave us far, perhaps, in the rear, if we stand simply for these modifying, softening influences. If there is nothing better or higher than this to stand for, let us stand for it too, and let us be swallowed up. Humanity is of more importance than we are. But it seems to me that this other, grander thought, to which I have given utterance, points to us a place, and opens for us a mission of leadership for the intelligence of mankind, a mission not temporary in its nature, but permanent and that will abide as long as life and thought on earth abide.

But if we stand for this higher intelligence, if we stand for that which is known, then what? Is there any immediate prospect of Unitarianism becoming the popular religion of America, or of Christendom, or of the world? I don't believe it. Our ministers tell us sometimes, our friends at the anniversaries, that it only needs a little more zeal, a little more earnestness, a little more willingness to sacrifice, and we may capture the country with our ideas. I cannot agree with them. Why? Do you not know that the highest thoughts in art are never the property of the multitude? That the highest thoughts in science are not popular? That the highest thoughts in politics never do get embodied actually in legislation? Take it here in this country to-day. The grandest ideas of our political reforms are not popular ideas; they are scouted and laughed at by the majority, and the majority makes the laws and the institutions. It takes intelligence, it takes something of experience and independence of thought, to fit a man to be free and independent in religion.....It requires intelligence to be a liberal, a positive liberal, to know what you mean and what

you stand for, and which way you are going; and therefore this intelligent liberalism of which I am speaking cannot be popular till intelligence is diffused not only over the surface of society, but clear down through, and becomes the property of the masses.—M. J. SAVAGE.

Prof. Max Mueller's Claim that Man can know the Infinite, as well as the Finite.

We called attention in our last number (pp. 246-7) to Prof. Max Mueller's definition of religion, given at the opening of his recent series of Westminster Abbey lectures. Going forward to comment and enlarge upon that definition, he is reported to have asked: Are all the materials which the senses supply finite, and finite only? He agrees with his adversaries that, if the Infinite had not from the very first been present in our sensuous perceptions, such a word as Infinite could convey no meaning; it would be a sound and nothing else. But for that very reason he felt it incumbent upon him to show that the presentiment of the Infinite rested on the sentiment of the finite, and had its roots in the real, though not yet fully-apprehended, presence of the Infinite in all our sensuous preceptions of the finite. What he held was, that with every finite perception there was a concomitant perception, or if that word should seem too strong, a concomitant sentiment or presentiment of the Infinite,—that from the very first act of touch, or hearing, or sight, we were brought in contact not only with the visible, but also at the same time with an invisible universe.

We believe that these words touch the foundation on which hereafter must rest our acceptance of religious truth. The universe, as the manifestation of an Infinite Power, is everywhere alive with that Power. Because a manifestation of that power, it is a unit: matter and mind the two sides to the one infinite fact. These must be accepted as mutually correspondent, so that the one reveals the other. The one is the outward,

the other the inner expression of Deity; and both alike are as yet beyond our comprehension, as to what they are in themselves. This we may be pretty sure of: the universe is a unity; matter and mind mutually reveal each other, because somehow ultimating in Deity. God is in every particle of matter, in every impulse of mind, the *living fact* without which neither could have any significance or power. Matter, in its uniformities, reveals what God is; and by study of natural laws, and all the phenomena, conditions, and activities of Nature and Existance, we are actually finding out what God is as expressed in these. So when we turn to Mind, trace its no less constant uniformities, we are, on another side, learning what God is. Really and actively present in matter and mind, the source of all they are, and present there by the most constant method, unity and law, all that we learn about or with either is a revelation of God and his will. In the material world God must be present as more than "mere matter," for he is there as life, organization, develodment—and there also as mind. When, therefore, the senses take cognizance of matter, the material world, the law, order and beauty of the universe, they also take cognizance of mind. The Infinite is in the finite, and the finite is able to behold the Infinite. Not in full, for that is imposible. The senses may be accepted, therefore, as the source of knowledge; but they give us knowledge of more than matter, because more than matter must be accepted as having existence. Both science and philosophy stand firmly on the ground, that mind is not the result of organization, that the two, matter and mind, can by no possibility be conceived in terms of each other. Hence we think Prof. Mueller has taken the broadest and best position he can occupy, a position safer than that occupied by Transcendentalism, and yet carrying with it all the conviction and certainty that that philosophy was supposed to possess. Hasty thinkers will be ready to call this way of thinking Pantheism or Materialism. It does certainly include whatever is true in both—for they both have not a little of truth—and yet it is very far indeed from the one or the other. It means, as Prof.

Mueller shows so eloquently, the acceptance of all religions as being more or less revelations of Deity, for they everywhere manifest man's yearning for the Infinite and ability to apprehend it. It means, also, the acceptance of every human experience, all human knowledge, as manifestation of what God is, and as revelation of his method, order and law. Physical, social and moral laws must be accepted as His truths; and when we come to respect, honor and love them as men once did words of Scripture, they will have all the sanctity and force. Of course these conclusions will be accepted as eminently destructive of something which seems to belong to religion; but they can and will deepen our piety, and they will most assuredly make us greater believers in, and followers of, all the many "laws of life" we so fearfully violate to-day. All the times and places of commanding piety have recognized the immanence of God in Nature and Life; that we live embosomed in Him, His law manifest in all about us. The science and philosophy we often scornfully call materialistic is preparing the way for such another renewal of our faith in the Infinite, which will deepen beyond all former movements of the human mind our sense of the spiritual. It will recognize much that materialism claims, follow many of its methods; it will assert the presence of God in all the universe, and all laws it proclaims as spoken words of His. It will call on men to love, to adore, to obey as never before. It will fill the heart of man with joy; his moral nature with an abiding sense of the right; his mind with the convictions of great and abiding truths. Recognizing all the conditions and laws that surround him as divine he will strive to conform himself to them; feeling the Divine Presence ever near and ever within he will live no longer as an alien, but will seek perfection of his spirit in calling his life into harmony with all the ways of God. He will no longer be deceived by shadows and puzzled by chimeras, but he will set about knowing himself and his dwelling-place, he will love its requirements and he will obey its call to a purer and holier life. Confident of the *law* of God he will obey it. In the never-failing

strength, joy and grace it gives him, as he obeys, he will read the meaning it must ever bear to his trusting soul; the meaning, the assurance of *love*, the love of God.—GEO. W. COOKE.

The Need of Courage and Self-Sacrifice on the Part of Rational Religionists.

When men were forsaking Christ, at the discovery that he had no material advantages to offer them, he turned to his disciples with the inquiry: "Will ye also go away?"

I put these words on the lips of Rational Religion. The cause thus assuming to distinguish itself turns as yet to the comparatively few for sympathy and support, and from its professed followers it needs sacrificial devotion.

One form of religion insists upon faith at any rebate of reason. From this rational religion only means to distinguish itself as insisting upon faith reconciled with reason. Without question rational religion, in attempting to pursue such a course consistently, cuts under the most popular systems of theology. It therefore meets opposition.

And that the opposition is of a character not easily parried or neutralized is not to be concealed. If the opposition came in the form of a spirit of inquiry the case would stand differently. In that form, opposition is healthy, and every true courageous thinker honors it. If one is unwittingly building up thought on weak premises, it will go down before the spirit of honest inquiry, and that is what he wants. He seeks to build nothing save that which is strong, aye eternal, by reason of its righteousness. "Search what I build through and through. If weakness is in it, sweep it out, and I am in debt to you because the truth is in debt to you."

Rational religion would hail its day of opportunity come at last, if opposition would take on the character of honest and earnest inquiry. But popular theology has its scale of beliefs all graduated and marked off; and contravening statements

from rational religion it needs only to put to this scale and publish the result. It only needs to say, "I have laid the statements down by my scale; they do not measure at any notch; they are not right; they are heresy." And so they are condemned; they are tabooed; there is no appeal.

Numbers of men are outside of the popular churches, but not so far outside as to feel no proscribing force from them. In large measure these men are without church relations, for the very reason that the irrational teachings and preposterous claims of the Church have broken down their faith in religion. And the whole question of their attitude toward religion fails to be to them a matter of principal and becomes a matter of policy; and policy governs. "These religionists," they say, "are all deluded, but they are honest enough in their delusion; we are too busy to trouble ourselves with their emancipation from it; if it is any comfort to them let them have it." And now to men so clean-swept as regards the question of principle, to men thus left so entirely to consult their convenience as it regards church relations, comes the more prevalent form of religion, with its tremendous popular patronage, and says: "Turn a discountenancing side to me, and it shall be to your cost." And naturally enough men avoid the cost.

Thus it happens that, except at a few points of advantage in populous centres, rational religion is potently forbidden a hearing, and painfully proscribed. And under such an ejection from public favor it turns to its professed friends, so comparatively few, and says, "Will ye also go away?" There is heart-ache in the cry. Rational religion has faith in its cause, but by the very largeness and intensity of that faith it estimates its value to humanity. That it is misunderstood and misrepresented, that so many rise up in antagonism to it, that so many others leave it to stand in its place of holy task and toil without their aid or sympathy, and that it must make its way in the world so comparatively friendless, is a pain that cuts sharp and deep, and out of a heart sore with a measureless hurt it cries to its few friends, "Will ye also go away?" And it

needs their strong answer, "*We will not go away.*" The answer might be an unemphatic, "We will not go away;" but that smites its cause worst of all, that is the cruelty that more than all else breaks down the resolution of the cause and takes the nerve out of its purpose. And from its few friends it wants the strong answer, it wants the answer ringing clear-cut with determination, it wants the answer pitched on the key of holy heroism, "We will not go away."

We find those who trust much to a movement among orthodox Christians towards more freedom of thought, and with unfeigned gratification we recognize the movement. But we may be sure heavy shackles are on it, and it creeps laboriously under its load. Nothing else is possible in the conditions. Creed-bound religion rises up in such antagonism to religion rationally free, that the man who holds a safe standing with the one can get no muscle or sinew in its service to do battle for the other. He must be positively for the one or for the other, or he is flabby negativeness. If we have been borne out into the light, until we stand revealed to ourselves rational religionists without question, we cannot evade the fact of antagonism with popular theology. It looks us square in the face. And now when we see the force of this antagonism, do we let down or suppress our principles to appease it, then the hurt cry of our cause comes to us, "Will ye also go away?" I say our principles must ring out clear-cut and full-toned to the world, and stand or fall on their merits. Our cause wants nothing less, and can be served by nothing less. It seeks not a name; it seeks not mere numbers; it seeks not pageantry; it seeks not triumph for the sake of triumph. It seeks to serve truth, and it says to honest inquiry, "Go through me with your measuring line, measure me on every diameter and along every circumference; and stand by me only in that in which I measure true and right."

The price of allegiance to our religion is yet large sacrifice; but by the profound need of man for such a religion, the demand is upon us to meet the sacrifice. There is no manly escape,

The wounded, crippled, but still determined giants, the ruling sects, wrestle to maintain infallible rules of faith and practice for man, and swelter like Vulcan to forge chains for human belief and action. But human belief and action want not chains, but wings. A redemptive religion must set free and not bind, must uplift and not fetter. Religion is a need of men, and in the conciousness of men the need asserts itself; but when they ask a fish, they are given a serpent; when they ask bread, they are given a stone; and there is a recoil. Let rational religion accept its mission to arrest the recoil, before it is fixed in irremediable hostility.—Rev. D. H. ROGAN,—in *Christian Register*.

Notes and News.

The PAMPHLET MISSION proposes on the first of September (with the beginning of its second half-year,) to change its name to UNITY. Arrangements are being rapidly pushed forward for a connected series of papers on subjects of living interest, to be prepared especially for us by a dozen of our very best scholars and thinkers, East and West,—these papers to run through the next six months. Let our friends push on the work of getting subscribers before the beginning of our new series. We want several hundred more names on our subscription list before we shall be on a safe paying basis. But if our friends will work vigorously they can all be obtained before September. Send freely for specimen copies for yourselves and for others.

The New York Free-thinkers' Convention which we have noticed in a previous number, as arranged to take place at Watkins, August 22-25, promises to be a large and interesting gathering. A long list of eminent men and women, ranging in religious beliefs all the way from Colonel INGERSOLL to ROBERT COLLYER, and from Prof. YOUMANS to Rabbi WISE, have been invited to be present and speak. Though called a New York State Convention, we understand it to be the purpose of the managers to make it National.

St. Louis Notes.—I send you a few items, per request. This weather will wilt the best item out of shape, I have no doubt. I hope the lake breezes may have the effect of "setting it up" a little.

An Evangelical preacher not a hundred miles from St. Louis, said

he now had his *third* congregation in the last six years. Suffering himself to be "intellectually radical," he frightened away the *first* congregation. Endeavoring to be "ecclesiastically conservative," he soon tired out and disappointed the *second* congregation. His *third* congregation is by far the best paying, and is based on pure non-committalism. He no longer emphasizes theological belief or ecclesiastical usage; but ardently enjoins that the people shall come to church and pay the pew-rents.

Rev. Mr. SNYDER stays at home this summer in order to forward the affairs of the new church. Architects are at work on plans, and the foundations will probably be laid early in the autumn. It will be built something more than a mile west of the present "Church of the Messiah," in the very best part of what is known as "Stoddard's Addition."

The classes for training in the Washington University workshops of mechanical and manual industry, were full from the day of opening. They consist of boys from twelve years old upward; and there seems to be no reason why hereafter several hundred boys may not find agreeable and useful employment during the vacation months, learning how to use the hammer, the mallet, the chisel, the file, the saw, the vise, the lathe, the forge, the anvil—*i. e.*, the elementary tools of all the great mechanical trades.

The Unitarian and most other churches are already closed for the summer. The St. Louis people are very considerate; they even excel Boston in this particular, that they don't ask their preachers to preach in hot weather when they have deliberately made up their minds not to go and listen.

It is not true, as has been reported in the papers, that the Catholics of St. Louis have "turned their children into the public schools," except so far as in all large cities it is done in very hard times. There is constant complaint among Catholics of want of funds. Their charities and missions, which so largely depend upon the earnings of the working class, are in a languishing condition; so many parochial schools are necessarily disbanded, and the pupils are *for the time* suffered to straggle into the public schools. It is winked at by the priests as a lesser evil than street-idleness or the discontent of the parents. But the moment it becomes evident that these parents earn enough to pay their church-dues and the tuition of their children, the priest and the parochial school will be just as exacting as ever. The great success of the Catholic Church depends still upon its shrewd policy—knowing so well when to resist and when to yield: when to be rigid and when to be flexible: when to lay stress upon "essentials" and when to preach unity and charity.—J. C. L.

The Strawberry Point Conference.—Perhaps a word or two concerning the Liberal Conference held in this place last week would

interest your readers. Despite the fact that but two of the four speakers expected were present, the Conference was both enjoyable and helpful. Bros. JONES and HUNTING were on hand, each, like the Egyptian prophet in olden time, worth a hundred average men. The Conference was opened Tuesday evening with a sermon from Bro. JONES on "The Religion of Character,"—full of solid substance, inspiring suggestions and apt illustrations. Your correspondent is not a great walker, but he would be willing to walk ten miles to hear the sermon repeated. The following papers were also presented by Bro. JONES: "The Cheerful Outlook the True One," and "Loyalty." The former was full to overflowing with good cheer and inspiration almost inebriating. It was followed by the reading of a sermon on "The Nature and Conditions of the Future Life," kindly sent us by Bro. SUNDERLAND. That supplemented the "cheerful outlook" for this world, which the preceding paper presented, with an equally cheerful outlook for the world to come, and for death, the transit-way between the two worlds. A letter from Bro. SUNDERLAND was also read to the Conference, and fully as well received as the sermon. Bro. HUNTING gave us a sermon on "The Positiveness of the Unitarian Belief," an essay on "The Relations between Religious Belief and Morality," and an address on "The Old Faith and the New." Of course, each and all of his contributions were full of clear and vigorous thought, but the address, given at the closing session of our meeting, was masterly and eloquent in an especial degree.

There is an Eastern proverb which says: "Hold all the skirts of thy mantle extended when Heaven is raining gold." During those Conference days, Heaven rained gold upon us with lavish hand; we held all the skirts of our mental mantles extended to the utmost, and they were filled to overflowing.

Strawberry Point, Iowa, July 15, 1878. S. W. SAMPLE.

European Notes.—Here is a fresh illustration of *Russian Intolerance.* The Berlin papers print a new order of the Governor General of Kiew by which all Roman Catholic ecclesiastics of the provinces of Volhynia, Podolia and the Ukraine, are forbidden to leave the towns in which they reside without the permission of the civil authorities, or to deliver any sermons except such as have been previously written out and submitted to the censor.

Three European cities—Milan, Gotha and Zurich—permit the cremation of dead bodies, under certain conditions and restrictions. The Common Council of Paris offers three prizes of 25,000, 15,000 and 10,000 francs respectively, for the best way of burning the dead.

The last public gaming hall in Europe (except Monaco,) that of Saxa in Wallis (Valais), has been closed by the Swiss authorities in accordance with the new constitution of 1874.

The Woman's Congress against the legalization of prostitution, held in Geneva last year, seems to have borne some fruit. In Switzerland the system has been given up by every city save Geneva, where French influences and models still uphold it.

The Swiss are getting anxious about the increase of divorces in their midst. Recent statistics show that while in Belgium to every one hundred marriages there are only 0.27 per cent. of divorces, in Saxony the ratio is increased to 2.19, and in Switzerland to 4.92. The Cantons compare with each other as follows: Berne, 5.14; Zurich, 8.87; and Schaffhausen, 14.02. One third of all these divorces are obtained within five years after the marriage act. To one at all familiar with the social and religious atmosphere of the Swiss republic, these are very suggestive.

The Protestanten Bond or Liberal Union of Holland, now numbers nearly 10,000 members, having increased nearly 40 per cent. in the last fifteen months. There are also more than 400 "modern" or liberal preachers. As religious instruction is no longer imparted in the public schools, Sunday Schools have been started on the American plan, and a whole S. S. literature has sprung up. Since caste and social distinctions prevent many parents from sending their children to these schools, a seminary is to be established, in which teachers specially fitted to instruct the young, may be prepared, and on their graduation, impart private tuition in families, on the principles, history and practice of religion. Not a bad idea, by the way, for democratic America to consider. What a gain to the cause of liberal religion if the Meadville and Cambridge Divinity Schools should establish courses of instruction for persons, and especially for women, who design to fit themselves for teachers of religion in the home, in Sunday School and in private classes. A large number of women, admirably adapted by nature and inclination to become religious trainers of the young, but whom physical disadvantages or temperamental timidity disqualify from the pulpit, might in this way become messiahs to the children, enlighten and inspire the parents, elevate the Sunday School, and find a new and congenial mission for their sex. We commend this thought to those who are most interested in it.—C. W. W.

Our Hebrew Brethren.—Within the month past, two notable gatherings have been held—one national (or for the United States) in Milwaukee, Wis., and the other international, (or for the whole world,) at Paris. The Milwaukee gathering shows Judaism to be growing rapidly in strength and influence in this country. Moreover it very completely overturns the old notion that the Jews are a stationary people, incapable of progress in religious ideas. It appears that the progressive spirit of the age is nowhere more cordially entertained

than among the younger generation of Israelites in this and other nations. Almost every large city now has not only its congregations of orthodox Jews, but also its congregations of Liberal or Progressive Jews.

We go to press without having received satisfactory reports from the Paris gathering. Delegates were to be present from all parts of the globe,—some of these delegates being known in literary, financial or political circles the world over. Some of the subjects that were to be considered were: The condition of the Jewish residents of the Danubian principalities and of Russia, Morocco and Persia; the best means for securing industrial and educational advantages for the Jews of Jerusalem; the adoption of measures for the promotion of Hebrew education and for the advancement of Hebrew literature; and, most important of all, perhaps, a proposition to convene a synod for the purpose of inquiry into the condition of modern Judaism and the authoritative exposition of Jewish ecclesiastical law. Within the past few years two synods have been held, avowedly for this purpose, one at Leipzig, attended chiefly by European Jews, and the other at Philadelphia, attended exclusively by American Jews. The proposition to be considered at the coming conference is to call a synod which shall represent the Jews all over the world.

Since the destruction of the Temple and the dispersion of the Jews there has been no regular priesthood nor any recognized ecclesiastical authority, except such as is assumed by the chief rabbis of the various communities, who frequently differ among themselves. Such changes and modifications as have been made in the Jewish ritual or the Jewish law, have been introduced by the various communities on their own responsibility, and are not recognized by the Jews as a whole. Hence the desire for such a representative, and therefore authoritative, synod, as the one proposed. For our part, however, as friends of the Jews, and believers in the healthy spirit of progress that has been for a good while stirring among them with such excellent results, we fear such a synod, and cannot refrain from expressing the hope that no such authoritative body will be convened. The history of the past two thousand years and more teaches the lesson that "authoritative" bodies, utterances, interpretations or decisions in religion, work death, and not life. We think our Jewish brethren, if they are wise, will guard jealously that precious congregational liberty and independence which they now enjoy.

We are glad to see increasing indications in various quarters of not only good feeling but genuine religious fellowship between the Liberal or Progressive wing of Judaism and Liberal Christianity. In principles the two stand very near each other, and we wish they might recognize their kinship far more than they have ever done. We chronicled in our last issue the joint religious service recently

held in Unity Church, Cincinnati, by Rabbi LILIENTHAL and Rev. C. W. WENDTE.

The paper from Dr. KOHLER, of the Sinai Hebrew Congregation of this city, which we were to have published in the PAMPHLET MISSION about this time, will appear in the series which we are arranging for our second six months.

The Jews of the North-West have recently started a paper in Chicago called *The Jewish Advance.*

Says Rabbi WISE, of Cincinnati: "It is scarcely forty years since the Hebrews commenced immigrating to this country in numbers large enough to form associations of any kind. And yet the one synagogue of New York, for instance, has multiplied to fourteen or fifteen built synagogues and temples, besides those of Brooklyn, Williamsburg and Jersey City, with a Jewish Hospital, Orphan Asylum and Home of the Indigent. This is a fair index to the growth and work of congregations all over the land."

A "Union of American Hebrew Congregations" has been formed, which proposes as a part of its work to maintain a Hebrew College already established, and to found a Hebrew Young Ladies' Seminary. Some time ago ninety congregations had joined the Union.

A very interesting movement is going forward all over the country in the direction of the establishment of "Young Men's Hebrew Associations," which have it for their aim to care for young men, in the way of helping them to employment, introducing them into good society, etc.; to advance the standard of intellectual culture among Jewish young people, by establishing and maintaining reading rooms, libraries, lecture courses, and adult classes for study of impotant subjects; to cultivate especially *Hebrew* learning; and also to promote sociability and afford rational amusements to the members of the Associaions. We can say that the several Associations of this kind that have been formed in Chicago, at least, seem to be very active and successful; and the same appears to be true of those of the country generally.

In a late number of the *American Israelite,* the question is asked: "Why do the Hebrews in this country take so little part in politics, while in Europe Israelites have attained high positions under their respective governments?" Is there this difference? If so, it certainly cannot but be interesting to inquire the reason.

Next to Russia, Austria has the largest Jewish population of any country in the world. According to the latest census, the cis-Leithan provinces contain 821,200 Jews, and the trans-Leithan nearly 600,000. In 1875 there were 16,617 Jews serving in the Austrian army.

In Jerusalem are about 13,000 Jews, being about one-third the

whole population of the city. In the other cities and towns of Palestine there are, in all, about 12,000 Jews. There are many more Jews in New York city than in the whole land of Palestine.

The Minister of War of Holland has instructed the military authorities of that nation to give leave of absence to all Jewish soldiers for Jewish holidays. On Saturdays, moreover, the Jewish soldiers are free from all service, and if they desire they can also be freed from service on all fast-days, which in Holland are strictly kept by Jews. This is significant, as showing Christendom's steady growth, not simply in the spirit of toleration, but in that spirit which does better than tolerate, which recognizes the justice of placing all persons, sects and classes on a religious equality, and pays deference to the honestly held convictions of all.

Literary Items.—A new volume of poems may be expected from JOHN G. WHITTIER in the Fall.——Thirty thousand dollars' worth of books were added to Princeton College Library during the last year.——The Milwaukee Young Men's Association has given its large and valuable library to that city. Thus Milwaukee is put in possession of a Public Library, which it proposes hereafter to maintain in a fashion creditable to the city.——The Chinese government is maintaining in the city of Hartford, Conn., at an annual expense of $100,000, a school where more than a hundred Chinese boys are going through an educational course that is to last fifteen years.—— We hear with pleasure that Dr. KUENEN's able lecture on the "Five Books of Moses," a few copies of which have found their way to this country in pamphlet, is to be reprinted soon in the *Unitarian Review*, of Boston.

"Aspirations of the World."—Under this attractive title Mrs. LYDIA MARIA CHILD gives us a handful of pearls (a "chain of opals," she calls it,) culled with much evidence of care, and with a fine appreciation, from the world's best ethical and spiritual teachings. (Published by ROBERTS BROS., Boston. For sale by JANSEN, MCCLURG & Co., Chicago.) Perhaps a fifth of the selections come from the great Sacred Books or Bibles of mankind—that is, our own New and Old Testaments; the Mohammedan Koran; the Zend-Avesta of the Persians; the Tripitaka of the Buddhists; the Vedas of the Brahmans, and the Chinese Sacred Books of Confucius and Lao-tsze. Some notable passages come from ancient Egyptian literature, dating in a few cases back to a time possibly earlier than any other writing. Greece and Rome contribute a fair share; modern Persia gives us some beautiful gems from Omer Kheyam, Hafiz and others; the so-called "dark ages" of Christendom shine out on us in a few gentle star-rays from such devout souls as St. Bernard and Thomas a' Kempis. But largest and richest of all is the contribution of our

modern Germany, France, England and America. To see passages ranged side by side from Emerson, Channing, Wesley, Fenelon, St. Francis, Omer Kheyam, Augustine, Marcus Aurelius, Jesus, Socrates, Buddha, Confucius, Zoroaster, Isaiah, Moses, and fragments taken from Egyptian tombs dating back to five hundred years before Moses, and then be unable for one's life to tell which passages are ethically and spiritually the more exalted and noble, is certainly to get a more vivid conception than one is wont to get of the brotherhood of mankind, and of what Higginson calls the "Sympathy of Religions." We confess ourselves scarcely able to understand how any candid mind can read this little volume of selections from the great teachers and prophets of all religions and races, and believe any longer that God has revealed himself alone to one race or through a single book. Surely this volume of Mrs. CHILD's is fitted to do a good work, not only as a hand-book of moral and spiritual edification (and as such we hardly know of its superior,) but also as an eye-opener to those who think that true religion is no larger than Christianily—orthodox Christianity at that.

This book naturally suggests comparison with CONWAY's "*Sacred Anthology*," and perhaps STEBBINS' "*Bible of the Ages*." It is only about half as large as either, and as a rule its selections are more brief. Its range of authors quoted is about the same as that of Mr. STEBBINS' book; but much wider than that of the book of Mr. CONWAY, since it confines itself not simply to "Sacred" literature, but freely culls from "profane" (?) as well as sacred. Moreover, Mrs. CHILD's book seems to us somehow sweeter, tenderer, more religious, softened with more of the "heart-element" than either of the others. Its spirit is so reverent, appreciative, devout, that we can hardly think of the book otherwise than as a beautiful benediction of a wise, sympathetic, noble soul just closing a long life of study and usefulness, and ready to "go up higher."

Of course it is easy to criticise a volume like this, no matter how excellent it may be; since every careful student will find, if not some things included which his individual taste would have excluded, at least some things left out which seem to him should by all means have been put in. But where the selecting is done so admirably as it certainly is in the present instance, all such criticism seems uncalled-for, if not heartless.

We shall fail to give a correct impression of the volume if we do not mention the Introductory Essay, occupying some 50 pp. In this the author well prepares the way for the 225 pp. of quotations which follow, by calling attention in a manner not learned or particularly new, and yet interesting and suggestive, to the great religious and ethical ideas which are common, to a greater or less extent, to all the

leading races and religions of the world. "All ages and nations," the author argues, "have conceived of One Supreme Being, who created and sustained all things; they all believed that man had within his body a soul, which shared the Immortality of the Eternal Source of Being, whence it was derived; and a Natural Law of Justice, the basis of all other laws, early dawned upon all human minds."

In a word, the whole book is the best commentary we have ever seen, within the same brief compass, upon LOWELL'S lines:

"Slowly the Bible of the race is writ;
And not on paper leaves, nor leaves of stone.
Each age, each kindred, adds a leaf to it;—
Texts of despair, or hope, or joy, or moan.
While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs or cloud,
Still at the prophet's feet the nations sit.

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